

In Your Midst

A JOURNAL FOR ST. JAMES CATHEDRAL PARISH



Lenten Journey
March 2006

In Your Midst

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"I am in your midst as one who serves."

From the great vault high above the altar of St. James Cathedral, these words of Jesus communicate His abiding presence.

This inscription gave us the name for our Journal and continues to be our guiding inspiration.

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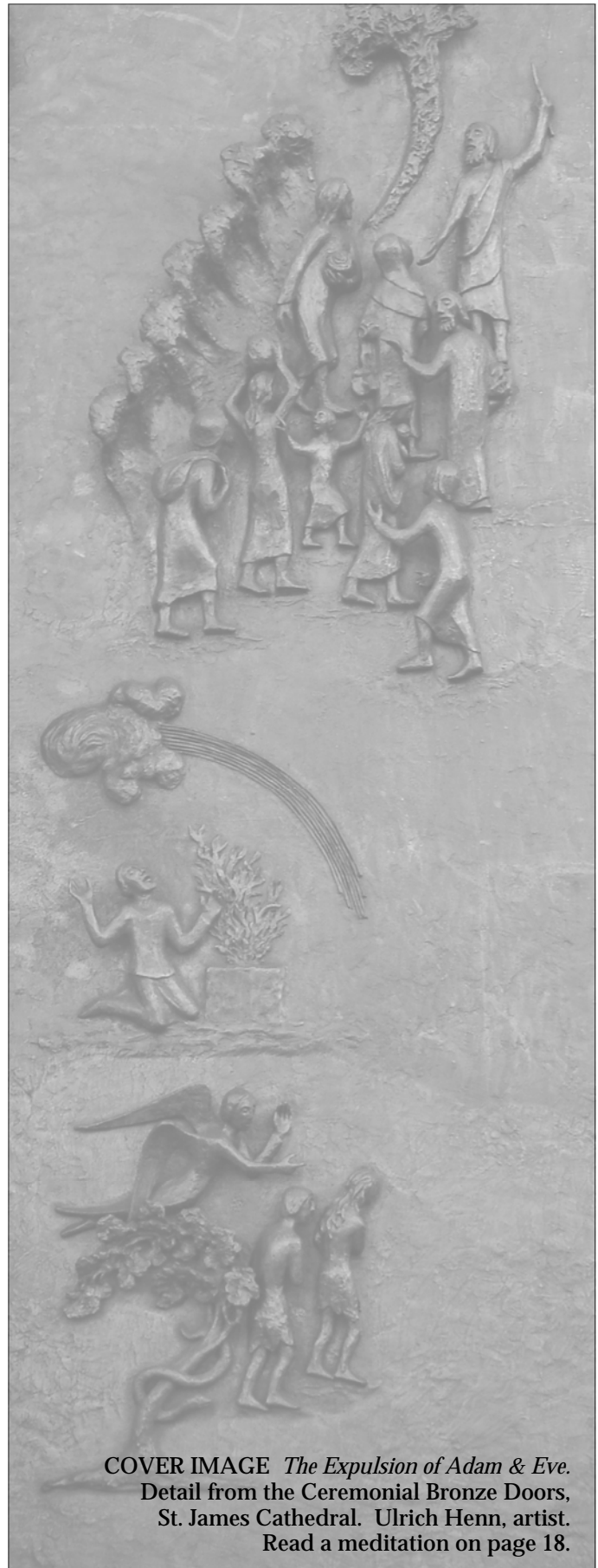
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COVER IMAGE *The Expulsion of Adam & Eve.*
Detail from the Ceremonial Bronze Doors,
St. James Cathedral. Ulrich Henn, artist.
Read a meditation on page 18.

Lenten Journey

This year's Lenten journey is the very heart of our Year of Prayer and Renewal

Dear Friends,
Journey is one of the most persistent metaphors for the life of faith. With good reason. Faith involves moving from one place to another. Sometimes the journey is physical (think of Abraham, or Moses and the Chosen People, or St. Paul and the other apostles, for starters), but whether physical or not, the journey of faith always takes a person from comfortable certainties into the great unknown.

The season of Lent is an important stretch along the journey of faith, one that always takes us to some wonderful new places. In six short weeks Lent takes us into the desert of prayer and fasting where Jesus came face to face with God; then it takes us to the mountaintop where Jesus tasted his coming glory; after that it lets us linger at Jacob's well where we meet Jesus who alone can satisfy our thirst; then it plunges us into the waters of Siloam where our eyes of faith begin to see as never before; following that it frees us from the grip of death as Jesus once freed his friend Lazarus from the tomb; and, finally, it takes us along the way of the Cross that ends, not on Calvary, but at the gloriously empty tomb of Easter. Quite a journey to travel in six short weeks!

Of course, Lent in this year of 2006 should have special meaning for all of us at St. James Cathedral. We are in the middle of our three-year Centennial celebration and this is our all-important Year of Prayer and Renewal. This year's Lenten journey should be the very heart of our Year of Prayer and Renewal and it will be if we take seriously the church's time-tried Lenten program: *Prayer, Fasting, and Almsgiving*.

Prayer. Sunday Mass goes without saying, but what about weekday Mass, daily Midday Prayer, Sunday Vespers and Benediction, Friday evening Taizé

Prayer—and, of course, our own personal prayer at home? *Fasting.* A wonderful way to deepen our hunger for God and at the same time to grow in solidarity with those who have no food. *Almsgiving.* We gain by giving away. The Lenten Rice Bowl program of Catholic Relief Services is one very fine way to reach out in love to the world's hungry.

Read on, now, as four of your fellow parishioners share their thoughts on what Lent means to them. May their thoughts stimulate some of your own and fire you up for the demanding but most rewarding journey to Easter!

Father Michael G. Ryan



The way of the cross ends, not on Calvary, but at the gloriously empty tomb of Easter

For many kids my age, Lent is just the month where we have to give up chocolate and can't eat hamburgers on Fridays. Personally, it did not seem to affect my life very much, except at church, where everything seemed somber and mysterious. I understood the rules of Lent, but I did not understand Lent itself, and I certainly could not

connect it to my everyday experiences. This vague acknowledgement of Lent lasted for awhile, until middle school, where I began to learn about Lent in the classroom, and shape my own ideas about it. I found a new way of looking at Lent, through the guidance of my parents, teachers, and church. Lent is somber and quiet because it is a time to reflect on ourselves and what God did for us. It reminds me and everyone else of God in our lives, makes us feel His presence and act upon it. It unifies our conscience, and through sacrifice helps us grow closer to God, accepting Him in all His mystery and thanking Him for His own great sacrifice. And most importantly, it prepares us for Easter, the coming of Jesus Christ and our redemption. I have found that if you take Lent seriously and really try to

keep it present in your life, Easter becomes more of a celebration and more filled with awe and rejoicing than it could ever be if there was no mental and spiritual preparation for it. That is exactly what Lent is. A time of mental, spiritual preparation and cleansing, reflecting and growing. It can be a blessed relief from the terrific speed that our world moves at, and at its very least, it reminds our impatient society to slow down and talk with God.

Siobhan Corrigan is a student at Holy Names Academy and serves as a youth usher at St. James

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An uninformed visitor to St James Cathedral during Lent might think the Elect are the saintly elite of the Catholic Church. After all, the Elect get reserved seating, they alone get to wear brown robes which make them look like medieval monastics, the whole cathedral watches them as they are dismissed to meditate on the readings and homily, indeed the readings often allude to them, and the priests pray over them and give them special blessings.

But appearances can be deceiving, very deceiving. In reality, the Elect are those who are preparing to receive the sacraments of Baptism, Confirmation, and Eucharist at the Easter Vigil. Thus, far from being saintly elites, the Elect stand in extra need of prayer during Lent.

For the Elect, as for all Catholics, Lent is a time of prayer, fasting, and almsgiving. But for them it is also a time of solemn resolve to turn away from sin and strengthen their faith in the Holy Trinity. God is Love, and so strengthening one's faith in God, Jesus, and the Holy Spirit may be seen as strengthening one's faith in Love. And sin may be seen as anything that weakens one's faith in Love.

Jesus declared that the greatest commandment is to love God and to love your neighbor as yourself (Mark 12: 28-31). Jesus also told his followers to love their enemies (Matthew 5: 44). This is all a pretty tall order, but one that no Christian can ignore. Our sin may weaken our love, but we nonetheless try to love as best we can. As I prepare for Lent as an Elect, I have been reflecting on love, especially love of oneself, love of our enemies, and love of God and neighbor.

Jesus seems to imply that we need to love ourselves. That may seem like a call to arrogance and selfishness, but I don't think it is. I suspect that most people don't really love themselves as much as they might, and instead of learning to love themselves they fill their



The Scrutiny of the Elect calls down special blessings on those preparing for the Sacraments of Initiation at the Easter Vigil

lives with things of little value. I think most people want love, but instead fill their lives with things that don't satisfy their desire for true love. Maybe loving oneself means to live simply for and in satisfying love.

The last line in the Lord's Prayer is: "But deliver us from evil." I first thought of evil as Satan or some outside enemy who was trying to destroy me. The evil enemy was always someone outside of me. But through prayer, I have come to realize that my greatest enemies are within my own heart and mind; they are my own sins.

Sacrifice has been defined as exchanging something of lesser value for another thing of greater value. Perhaps Jesus alluded to sacrifice in the parable: "The kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it" (Matthew 13:45-6). I decided that I would lovingly *sacrifice* my sins, that is, I would exchange them for something of greater value. I decided to exchange my sins for a greater love of Jesus.

Jesus seems to imply that love of God is the hardest love to develop. It is easy to love God when God's will seems to correspond with our wants. But how can one love God when God seems to allow bad things to happen to good people? I don't have a good answer for that. Saint John gives us a clue, when he asks, "How

can you love God whom you do not see, if you cannot love your brother whom you can see?" (1 John 4:20) Maybe we will be able to understand what it is to love God only after we have become better lovers of ourselves, our enemies, and of our neighbors.

Perhaps it is true to say that Lent is a season for true love.

Beaton Brown is an Elect preparing for the Sacraments of Initiation at the Easter Vigil

* * *

Lent is my favorite liturgical season. It's not about sacrifice; it's about growth. It's not about loss; it's about renewal. I long to grow. I long to be free. On Ash Wednesday that journey begins at St. James Cathedral. The path leads to Starbucks, to work, to Bartell's –where everyone can see my prayer for humility written on my forehead. It's the day I show the world that I am proud to join Christ on his journey to Calvary.

Like an Israelite making a bold move centuries ago, I take risks for an unseen source's promise. Am I willing not to control outcomes: of how my office needs to function; of dictating to God how my family members need to behave? God is at least as smart as I am. So I try to use the time these obsessions occupy to pray and meditate instead.

And as the Israelites had captors, so I have mine. At Lent I take a look at a few false idols – the things I think I really, really need, even as miniscule as the Chardonnay and Pepperidge Farm cookies. I let those go and donate the proceeds on Holy Thursday, as so many of us do.

I meditate on Mary's huge leap to believe that God knew what was best for her Son. So at Our Lady's Shrine, I'll ask her for new ideas and the strength to act on them, and for freedom from everything that blocks my usefulness: chains of regret, worry and judgment. Then I light a candle for me.

Holy Week at St. James almost defies description. The stark stillness of *Tenebrae* makes it feel as though God is loving me in the darkness. The barren holy water fonts of the Paschal Mystery remind me that empty times prepare for fullness. And Morning Prayer and Compline (my favorites) begin and end each day in the silent awe of our cathedral, which seems to wait in expectation of the fullness of God's love, just as I wait for that love to fill me.

On Good Friday during the singing of "Were You There When They Crucified My Lord?" I look around at the family of man standing at the foot of the cross.



Veneration of the Cross on Good Friday

A homeless man shuffles through with his backpack. A young man who's just been "downsized" sits in the next aisle. My neighbor whose husband wants a divorce is close by, too. They have their captors, too, so I whisper a prayer for each of us. "*God embraces us with outstretched arms.*"

But Easter day brings every hope, every sound, every smell and every vision of the Lenten season to wholeness. The incense, lilies, and roses; the flickering Pascal candle; the sounding trumpets and rising choral voices. "*Alleluia, Christ has risen!*"

I thank God for this life-giving community, and for our pastor, Father Michael Ryan, asking God's blessing on him, our choir and the other pilgrims with whom he will journey this Lent. When he celebrates Mass at St. Peter's Basilica, he will mark forty years as a priest.

Imagine the countless pilgrims whom he has accompanied on their journeys!

God loves us so much, that he gave us his only Son. Jesus loved us so much that he was willing to die for us. I love this season, because Lent reminds me that none of that is past-tense. Redemption is now!

So what am I willing to do for forty days for a promise that's bigger than anything else in my life?

Helen Donnelly Goehring serves as a reader and a Cabrini minister at St. James

Ah, morning: just a few days ago, once again engaged in the familiar work of making coffee, I was shaking some roasted beans out of the bag and into the grinder when a few of the little fellows escaped. My eyes followed their dash for freedom, the path of each of the beans as they bounced off the counter and scattered across the kitchen floor; interestingly, though, my apprehension of their chaotic trajectories was immediate, direct, not mediated by intellect or analysis. The work of God seemed plainly evident in all this, reinforced even further by a peculiar sense of timelessness, that I was seeing this from outside the ordinary context of temporal events. I was in an instantaneous eternity in the presence of God while making coffee.

Such experiences are not uncommon in my life. It seems to me that they are a kind of mystical experience—"ordinary mysticism" is a term I use, seeing as they are not accompanied by visions or celestial music or any other such exalted stuff. They simply carry a sense that the ordinary world is actually quite extraordinary. But even more than that, they are informed by an inescapable awareness of the presence of God in every single thing I see, or hear, or touch.

It also seems to me that such experiences are a form of contemplative prayer: I empty myself, quiet myself, knock ever so lightly, and the door is opened to me.

One of the primary reasons I am so drawn to the austere beauty of Lent is that, with its traditions of simplification, purification, and sacrifice, it is directly conducive to this kind of prayer. While most prayer is associated with some sort of utterance—be it petition, thanksgiving, an expression of penance, whatever—the kind of prayer experience I'm talking about is, if anything, characterized by wordlessness, is coaxed forth by silencing my mind and will, by dismantling the verbal bulwarks which sometimes separate me from God. It is also characterized by a sort of freshness, a sense



Our Lenten journey concludes with the joy of Easter. At the great Easter Vigil on April 15, fifteen adults and children will be baptized.

that I am seeing even familiar things in a way I had never seen them before. "I make all things new," says Jesus; and in this way such prayer *is* renewal, an intentional, continual reawakening to Christ (and to my eternal, divine self) and likewise a continual renewal of my baptismal promises. I think also of these words in the quintessential Psalm of Lent, Psalm 51: "Create in me a clean heart, O God, and put a new and right spirit within me..."

So in this way Lent itself is practically synonymous with prayer and renewal; and I would pray that even every moment of my life be a moment of prayer and renewal, throughout this Centennial Year and beyond.

Ward Johnson serves as chaplain for the Cathedral Choir and as an altar server



Pregnancy Support Ministry

"I can't imagine my baby's life without you"

The adage tells us, "It takes a village to raise a child." But what happens when a woman is facing the pending birth of her child without the help of her village? Say, for instance, her family lives in another state, she doesn't know her neighbors, or her husband is working two jobs to pay the bills. Where can she turn for help?

She can call Catholic Community Services Pregnancy Support Services, where she can get maternity clothes, baby clothes, and referrals to community resources for the essentials like medical treatment, housing, parenting classes or job training.

But suppose she's been confined to bed rest and she has other children to care for, or she has to travel across town to attend childbirth classes and doesn't have a car? Or imagine that the baby's father has abandoned her, and she has to come home from the hospital after a Caesarean delivery and has no one to help her. What then?

Enter St. James Pregnancy Support Ministry, a cadre of volunteers who offer the kind of help that neighbors, family and friends ordinarily provide for pregnant and newly parenting women. Formed as a partnership with Catholic Community Services, the ministry can augment the services that CCS provides, adding a "paraprofessional" layer to the professional case management that CCS offers.

Since it was started 16 months ago, the ministry has served 15 women and their families, invested more than 575 hours of service, and helped with tasks like laundry, housecleaning, trips to medical appointments, shopping and meals. Invariably, volunteers also spend time "just being there," listening to concerns or sharing

in joys over a cup of tea or on the telephone.

"Ministry of presence is an essential part of the Pregnancy Support," says Patty Bowman, "but that usually happens after a woman becomes comfortable with the volunteer and sees us as part of her support network."

There are currently nine active volunteers serving in the ministry. In addition to making themselves available to help women, the group also gathers for a

monthly prayer and support meeting. This underscores the group's focus as a ministry and strengthens the cohesiveness of the volunteers, who usually work independently.

Elizabeth Shier, who has been with the group since it began, says, "The prayer meetings give me the ability to reflect more deeply on scripture and allow me to build strength to better serve the families that we minister to. It strengthens my love for God and for humanity. I'm

very thankful that I have this opportunity to help."

And what difference does the ministry make for the women we serve? Here's what some of them have told us:

"I can't imagine my life or my baby's life without you."

"I don't have my family here to help me, but you guys are my family."

"You'll really do all this stuff for me FOR FREE?"

"Tara made the best meatloaf in the world."

"My ex- (and abusive) husband said I'd never have friends, but I do have friends. I have you."

"It helps just knowing you are available if I need you."

"Would you like to hold the baby?"

"Thank you."

"Thank you."

"Thank you." ♦



Our very first client celebrates his first birthday!

Denise Carlascio is a Cathedral parishioner and the coordinator of St. James Cathedral's Pregnancy Support Ministry. To find out more about Catholic Community Services Pregnancy Support, call 1-800-BABYDUE. To find out how you can help out at St. James Cathedral, contact Patty Bowman, 206-382-4515.

“Rome is Yours!”

In this city, you will be able almost to touch with your hand the wonderful miracle of your being a Christian, of your belonging to the Church

The flyer that advertises the Cathedral parish’s pilgrimage to Italy reads: *This is your opportunity to explore the sights, sounds and tastes of Rome all on your own! There are always plenty of churches, museums, piazzas and ancient ruins to explore. This is the time to hit Gucci’s and other high fashion spots, as well as the local shops and street vendors. Rome is yours!*

Blatant advertising—but it’s true. In a certain sense, Rome *is* yours. Because Rome as we see it was built not so much for the people who live there as for pilgrims like us! For the Jubilee of 1450, Pope Nicholas V dreamed of creating an “ideal Christian Rome, where newly arrived pilgrims would be awestruck by its unbroken series of wonderful sights.” The Popes who succeeded him took as their primary responsibility the renewal of the city. Almost every great monument—churches, palaces, public buildings, fountains, piazzas—has an inscription with the abbreviation *PONT MAX*, Pontifex Maximus, telling you which Pope placed it there—even the Trevi Fountain.

It is said that Alexander VII sent for Bernini on the very day of his election as pope—a powerful indication of where this Renaissance pope’s priorities lay. The beautification of the city was not tangential, but rather central to his pontificate.

The dream of Pope Nicholas V has come true: pilgrims have been and are awestruck and overwhelmed by the wonders of Rome. And I think, in a sense, both pilgrims and tourists come *in order to be* overwhelmed, with devotion or awe.

The early pilgrims, including Dante, who joined the throngs who went to Rome for the very first Jubilee of 1300, came to Rome to be overwhelmed with new fervor. One of the city’s chief relics—hence one of its chief attractions—was Veronica’s veil, the *sudarium*, miraculously imprinted with the image of Christ’s face. For these pilgrims, coming to Rome was coming to see the very face of Christ. Dante describes just such a pilgrim in the 31st canto of *Paradiso*: “Just as one / who, from Croatia perhaps, has come / to visit our Veronica—one who, as long / as it is shown, repeats these



words in thought: / ‘O my Lord Jesus Christ, true God, was then / Your image like the image I see now?’”

But for most visitors, it is not one particular place or relic, but rather the superabundance of beauty that overwhelms. In 1350, on his first visit to Rome, Petrarch wrote: “I know not where to start, overwhelmed as I am by the wonder of so many things and by the greatness of my astonishment. I no longer wonder that the whole world was conquered by this city, but that I was conquered so late.”

The great German writer Goethe, visiting Rome in 1786, wrote that he was “overwhelmed with admiration... how can we, petty as we are and accustomed to pettiness, ever become equal to such noble perfection?”

Mary Shelley, author of *Frankenstein*, arrived in Rome in 1819: “My letter would never be at an end if I were to try to tell a millionth part of the delights of Rome—it has such an effect on me that my past life before I saw it appears a blank and now I begin to live.”

Henry James first went to Rome in 1869: “At last—for the first time—I live! It beats everything: it leaves the Rome of your fancy—your education—nowhere. It makes Venice—Florence—Oxford—London—seem like little cities of pasteboard....”

Saint Thérèse of the Child Jesus went on pilgrimage to Rome in 1887: “Ah! what a trip that was!” she wrote in *The Story of a Soul*. “I saw some very beautiful things; I contemplated all the marvels of art and relig-

Corinna Laughlin is the Pastoral Assistant for Liturgy at St. James Cathedral. Visit the pilgrimage website at www.stjames-cathedral.org/pilgrimage to follow along with pilgrims day by day, with photos, links, a pilgrim blog, and more!

ion; above all, I trod the same soil as did the holy apostles, the soil bedewed with the blood of the martyrs. And my soul grew through contact with holy things.”

Thérèse, as usual, is right. Ultimately that’s exactly why we go to Rome: not to learn, though that’s important; not to get away from it all—though that’s important too; but because the long experience of pilgrims has shown us that our souls, too, can grow through contact with holy things. The Eternal City may not remember us when we’re gone, but we will certainly remember for ever the experiences we have there.

In Rome, our Cathedral pilgrims will have the privilege of praying in five great churches. At San Pietro in Vincoli (St. Peter in Chains), Michelangelo’s Moses so overwhelms the modest interior. This is why British essayist Georgina Masson has said, “It is the church’s misfortune—one cannot view it in any other light—that it contains one of Michelangelo’s masterpieces, the famous Moses on Julius II’s tomb.” It is also here that pilgrims have venerated the chains of St. Peter since the 5th century.

The Sistine Chapel requires no commentary. Goethe once said that you cannot conceive of what a single human being can accomplish until you have seen the Sistine Chapel. Michelangelo’s contemporary Vasari could only exclaim, “O truly happy age of ours! O blessed artists! For you must call yourselves fortunate, since in your own lifetime you have been able to rekindle the dim lights of your eyes from a source of such clarity.... thank Heaven for this and strive to imitate Michelangelo in all things.” This is a place of history as well: this is where the conclave is held to elect a new pope.

St. Peter’s Basilica (with Bernini’s ecstatic baldacchino and Chair of St. Peter) demands a response. Dostoevski visited Rome in 1863 and wrote not a single line about his visit, except one: he said that this Basilica “made shivers run down his spine.” Henry James observed that “the great temple seems to rise above even the highest tide of vulgarity and make you still believe in the heroic will and the heroic act. It’s a relief to feel that there’s nothing but a cab-fare between your pessimism and one of the greatest of human achievements.”

It’s impossible to walk into this building without being aware of the events that have taken place here. At the solemn opening of the Second Vatican Council on October 11, 1962, Pope John made reference to the Basilica: “Behold we are gathered together in this Vatican Basilica, upon which hinges the history of the Church. Here heaven and earth are closely joined near the tomb of Peter and so many of the tombs of our holy predecessors whose ashes seem to thrill in mystic

exultation in this solemn hour.... Everything here breathes sanctity and arouses great joy.”

Finally, the pilgrims will gather for Mass at Sant’Andrea al Quirinale, where Father Ryan said his first Mass in December, 1966. This church was designed by Bernini and was one of his own favorites among all his works. In 1858 Hawthorne wrote of this “gem of the baroque”: “I have not seen, nor expect to see, anything else so entirely and satisfactorily finished as this small oval church; and I only wish I could pack it in a large box, and send it home.” (If only!)

On the eve of the great Jubilee Year 2000, Cardinal Roger Etchegary offered this wonderful meditation on the

experience of the modern pilgrim:

“You will see a city like all others, yet unique in its mission. You will walk along the streets of a city marked by time and by man’s hand, and yet the site of something that surpasses time, and goes beyond man. You will visit magnificent artistic monuments from the past, but they are still alive today, unlike the Greek temples or the Pyramids.

“What, then, is this city of Rome, so profane and at the same time so mysteriously sacred? Rome is perhaps the most astonishing result of the union between our Christian faith and the physical reality of history. In Rome, almost every corner bears witness to both man’s wretchedness and his capacity to be inspired by what is eternal....

“Sisters and brothers, you who believe in Christ, when you arrive in this city, you will be able almost to touch with your hand the wonderful miracle of your being a Christian, of your belonging to the Church.” ♦



The baldacchino and dome of St. Peter's Basilica, Vatican

Vatican II: 40 Years Later

If we want to see the success of the Council, then we must pray for the Spirit to come more fully into our lives and into the Church

On December 8, 2005, the Solemnity of the Immaculate Conception and the 40th anniversary of the conclusion of the Second Vatican Council, we had the opportunity to gather with retired Archbishop Raymond G. Hunthausen. Archbishop Hunthausen was ordained a bishop just a few weeks before the Council began in October, 1962, and is one of the few Council Fathers still living who participated in all four sessions. The following are extracts from Archbishop Hunthausen's talk.

I was appointed a Bishop at age forty. I was the last United States bishop ordained before the Council, and I was the youngest of the American bishops. I'm now 85; I've been a bishop more than half my life. I belong to an endangered species—like the spotted owl, there's only a few of us left, but not even legislation is going to keep us around.

My intent is to share with you not so much the documents and their content, but some of the experiences that I had leading up to the Council, and some of the experiences—most of them humorous—that were mine as the Council unfolded.

The Council really began in 1959 when Pope John, I'm sure after much prayer, got the idea for the possibility of the Council. I was not a bishop then—I was the president of Carroll College. But I knew about the upcoming Council from visits with my predecessor in the Helena diocese—Bishop Gillmore. We all were excited about the prospects of the Council—not only Catholics, but the whole world. What did it mean? There had been no Council in our lifetime, and we wondered what the import of the Council might be. We were anticipating great things.

One day, my bishop called me on the phone, and said, "I understand you have an Italian math teacher on your faculty. I'd like to brush up on my Italian. I wonder if you could arrange for the two of us to go over to their house for dinner."

"Well, I can't speak for the doctor's wife, but I have a hunch that would be manageable."

So I called him, and of course he was delighted. (I found out later his wife was overwhelmed at the prospect of a bishop coming over for dinner!) Dr. and Mrs. Ancesi had a little boy about six years old. And he was pestering them to death at the dinner table, he wouldn't let the conversation move the way I knew Bishop Gillmore wanted it to go. And I decided, "I don't understand Italian, I'm not getting anything out of this

either," so I said to the little boy, "Let's you and I go in there and play some games." We sat on the floor, he got out his games and toys, and that's how I spent the evening. That was in the winter of '62. In April of '62 Bishop Gillmore died suddenly.

So can't you see it? I should have been in that conversation, brushing up on my Italian. He should have been on the floor playing with the little boy!

Well, he died in April and in July I was appointed his successor—very surprised, very overwhelmed, very frightened, really. I went to Rome with Bishop Topel, the Bishop of Spokane, who had been a priest of the diocese of Helena; he and I were close friends. Long before I was appointed, he had arranged for lodging in Rome at a convent which was up over the hill, maybe 20 minutes away from St. Peter's. He had arranged for Bishop Treinen and Bishop Hilary Hacker to live at this same convent. There we were, four of us, 20 minutes away from St. Peter's. And my first question was, how are we going to get over to the sessions, day after day after day? Well, he hadn't thought about that. Most of the bishops were in the large hotels, some were in monasteries that accommodated large numbers, and busses would come and pick them up and take them to the square. Well, we had no bus coming to pick us up.

A day or two before the council started I was over at the graduate house of the North American College on the Via dell'Umiltà, and by accident I discovered that one of the priests was on his way home and had a car he wanted to sell—a Volkswagen bug. It sounded as if the Lord was taking care of us! I bought it for \$1,300, with the agreement of the other three, provided I would do all the driving. I wasn't too sure about driving in Rome and quickly discovered that it wasn't the best place to drive. Probably in those days it was a little better than Seattle today, though!

Well, there we were, with this Volkswagen bug. So when the Council began we learned the way to St. Peter's. On one particular morning, maybe the first or second time we went over, we were crossing a busy intersection. We could see the colonnades, we were that close. There was a policeman out directing traffic, and he gestured me through. I edged myself forward and—I touched bumpers with the car in front of me. Well, I'm telling you! The fellow jumped out of his car waving his arms. I wish I could gesticulate the way the

Italians do! He came back and looked in at us and stopped short. He couldn't believe his eyes. The four of us in that little bug—Bishop Hilary Hacker, 6'2", Bishop Topel about 6'1", Bishop Treinen about my height, and all dressed in our choir garb, biretta on top—the works. He was just dumbfounded, went back to his car, and drove off. He didn't know what to do with us!

The opening session of the Council was spectacular. I recall John XXIII, something of the solemnity of the moment, and how moved I was by his appearance, by his opening talk. Then we got into working sessions. You remember the Hall, with things like bleachers facing one another, accommodating 2,000 bishops. But I had just been appointed so I didn't get into the bleachers. I was in the balcony overlooking the cardinals. I had the best seat in the house, because that first session almost all of the activity was on the part of the Curia. The curial cardinals wanted to protect their turf, they wanted desperately for the Council to approve what they'd done in the preliminary documents and they thought the Council would be over in a matter of weeks, if not days. But the bishops wouldn't accept most of the documents even for discussion.

Cardinal Ottaviani—remember that name?—was the head of the Holy Office, and he desperately wanted his work to be recognized. The regulations for interventions became a little more rigid after time, but at the first session, all a Cardinal really had to do to be recognized was raise his hand. Ottaviani was at that microphone over and over and over again. The poor man hobbled the way I do now. He was all but blind, he had to feel his way up to the microphone. His Latin was impeccable, he rattled it off, and I still remember times when the secretary had to tell him his time was up. Ottaviani would turn around good naturedly, smiling, joking with people. I came not to agree with him, but to admire him. Here was a man with a mission, and he was dogged, he really was. Not much of what he proposed ever got into the final documentation, but he was a fighter. He and others represented more conservative elements of the Council, but the Fathers were bent on renewal. This is of course what Pope John had said: this is *aggiornamento*, we're going to open some windows, we're going to let the Spirit in, we're going to let the wind blow through the Church.

Let me tell you a funny story. When I got back to the Second Session, I was introduced to George Speltz, a newly-ordained bishop. George was a wonderful guy, timid and soft-spoken. He had his mind made up that he was going to record the opening speech of Paul VI. He says, "I'm all set to do this, I've got a brand new tape recorder; in fact, I've never even really used it. But

how do I get it into the Council Hall?"

"You won't have any trouble," we told him, "just take your briefcase and the Swiss Guard won't bother you at all." Sure enough, that's what happened.

The time came for Paul VI to make his speech, and George, he was so anxious, he reached his hand down into his briefcase. We all know, when you want to record, you have to push *two* buttons. Well, he hit the play button. And there was a demonstration tape in there, the John Philip Sousa march! Well, I'm telling you! The bishops, it seemed to me for miles, all turned around. Bishop Treinen and I turned the other way as though we didn't know this fellow. George maintained that he couldn't look at a tape recorder for three years after that.

I can honestly say the Council was liberating for me. I found much of what was being discussed resonated with me. I found it challenging and exciting. And that was a grace and blessing, because I know a lot of bishops had a lot of trouble with the idea of

implementing the Council. It was extremely difficult for them to accept some of the changes.

Forty years is a very limited time in the history of the church. I have the strongest conviction of the value and worth of the Second Vatican Council. God is always doing something new—always. The Church is striving, and struggling, and searching, and looking, and hoping. What we need as Church, as people, is a whole army of people who are praying to the Spirit to guide and direct.

If we want to see the success of the Council, then we must pray for the Spirit to come more fully into our lives and into the Church. The greatest sin against the Spirit is to feel the Spirit doesn't care what happens to the Church, the Spirit doesn't care what happens to me... That's the greatest sin against the Spirit because God cares and loves *desperately*. And we need to say yes to that in the way we live our lives. ♦



Archbishop Raymond G. Hunthausen

The Cathedral's New Courtyard

A beautiful new gathering space for the Cathedral Parish

The concept of a courtyard gathering space in the formerly little-used area between the Cathedral and the rectory goes back to the renovation and restoration of 1994. In 2006, thanks to the generosity of hundreds of donors to the Centennial Campaign and the family and friends of the late Archbishop Thomas J. Murphy, this dream has become a reality. The new courtyard is wheelchair accessible and also provides—for the first time—accessible entrances to the Cathedral Bookstore, the

Rectory, and the west landing of the Cathedral. The courtyard affords a stunning view of the city and of the beautiful south side of the Cathedral. Water flows from a source stone at the Cathedral's south entrance to a pool at the foot of the image of the Virgin and Child. The image of *Sedes Sapientie*, Our Lady, Seat of Wisdom, is the anchor and center of the beautiful new space. The courtyard will be named for Archbishop Thomas J. Murphy. A blessing will take place after the 10:00am Mass on Sunday, May 21. ♦



The old courtyard was crowded with a bulky ramp entrance and an unused walled garden west of the Cathedral Bookstore. The ramp entrance was rerouted around the south transept of the Cathedral, the garden wall came down, and a large open space looking out on the city was created. In Stephen Lee's early drawing (left) the courtyard is truly the heart of the cathedral grounds, a gathering space as well as a processional route. At right, the courtyard is under construction in Summer 2005.



Before the source stone could be carved, a mock-up was created out of Styrofoam to replicate the finished work. This is an essential part of the design process, not only to confirm the scale of the stone, but also to see the work *in situ*. At left, the design team experiments with the flow of the water. At right, architect Stephen Lee. The 9,500 pound stone was the gift of Charles and Wenjun Ragen.



Shortly after Christmas, Columbia Street was blocked off to accommodate an enormous crane which “flew” the statue of Mary and the source stone over the roof of the rectory to drop them in place in the courtyard. At right, the completed water feature: water flows from the source stone down a rill, concluding in a pool at the foot of the statue of Our Lady, Seat of Wisdom.



Once the stone was in place, there was a huge amount of finishing work still to be done on the stone rill. Craftsmen worked late into the night to meet their deadline. Then the lighting and water flow had to be calibrated in the midst of Seattle’s near record-breaking rainfall. In the center, the sculpted cross, the work of local artist Joe McDonnell, is fixed to the canopy of the Cathedral Bookstore.



The Courtyard will also serve as a processional route for a variety of liturgies throughout the year. At the celebration of Santo Niño—Holy Child, youth servers lead the image of the Child Jesus through the new courtyard into the Cathedral Hall. At right, the illuminated courtyard by night. Text, captions, and photos by Stephen Lee and Maria Laughlin.

The Cathedral Ministry Conference

In January, 2006, St. James Cathedral was privileged to host a national conference of cathedral pastors and staff from around the country

From January 16 to 19, 2006, St. James Cathedral was privileged to host the fifth biennial Cathedral Ministry Conference. For ten years this unique organization has brought together pastors and staff from Roman Catholic Cathedrals all over the country to connect with each other, be renewed in ministry, and explore the unique role and responsibility of a cathedral church. Those who minister in our nation's cathedrals, whether small or large, depressed or flourishing, all agree that there's something special about a cathedral. While much of the work we do happens in every parish, cathedrals have a special call to be centers and models not only for the diocesan or archdiocesan church, but for the wider community.

The four previous conferences had all been held in wonderfully warm, sunny climates—Orlando, San Antonio, New Orleans, Los Angeles. The conference planners took a big risk in choosing Seattle for the 2006 conference. They knew that though Seattle couldn't offer its visitors sunshine or warm breezes, what we could offer was an example of a vibrantly alive Cathedral whose liturgy, outreach, arts, and educational programs have acquired a national reputation.

The planning for the conference began in May 2004. A group of twelve cathedral pastors and lay ministers from cathedrals across the country (Father Ryan among them) gathered in Seattle for a series of intense brainstorming sessions. The group proposed potential keynote speakers, workshop topics and presenters, and a conference schedule. They also selected the Renaissance Seattle Hotel as the site of the conference, very conveniently located just four blocks from St. James.

One unique aspect of the Seattle conference was the intense involvement of our Cathedral staff. The conference planners knew that the conference attendees wanted to experience the vibrant life of this one-of-a-kind Cathedral parish. They asked that one entire block of workshops be presented by St. James' pastoral staff, something that had never happened at previous conferences. So our Cathedral staff worked hard planning and drafting their presentations on

topics ranging from developing partnerships in ministry, to welcoming returning Catholics, celebrating the Sacred Triduum, developing a youth music program, and more.

Registration for the conference went beyond expectations, with nearly 200 cathedral pastors and staff (some from as far away as Trinidad and Tobago!) representing more than 80 cathedral churches. The conference began Monday, January 16, with tours of St. James Cathedral throughout the day. The first formal event was evening prayer with music from Taizé, followed by an opening reception at the Renaissance Seattle Hotel.

On Tuesday work got underway in earnest. The day began with Morning Prayer at St. James, sung by the children of the Schola Cantorum. This was followed by a workshop presentation from Father Ryan on St. James Cathedral as a place of worship, with a special focus on the renovation of 1994. Back at the hotel, we heard the first of three keynote addresses, from New York *Times* religion editor Peter Steinfels, author of the bestselling *A People Adrift: The Crisis of the Roman Catholic Church in America*. Steinfels' address, entitled, "The Cathedral in the Post-Modern World: Forty Years after *Gaudium et Spes*," evaluated this great document of the Second Vatican Council, which, he said, "did not win its reputation as culmination and key to Vatican II because of theological argument about texts but by popular acclamation—the way that saints were once proclaimed. It was not acclaimed because of its detailed prescriptions... but because of the images of a church of solidarity, service, and dialogue... a church recognizing a world in which astounding good could be intimately interwoven with appalling evil."

On Tuesday afternoon came two series of workshops, the first presented by members of St. James' pastoral staff, the second on a variety of subjects, including RCIA, development, renovations, and marriage policies. In the evening, Archbishop Brunett presided at Mass with the conference participants and several hundred Cathedral parishioners.

On Wednesday the keynote address was from Eric Stoltz, a permanent deacon from the Archdiocese of Los Angeles—who is also a professional web designer! He has written for national publications on the subject

Maria Laughlin is the Office Manager at St. James Cathedral. Explore conference workshops, keynotes, and more at the Cathedral Ministry website, www.cathedralministry.org.

of the Church and modern technology. He spoke about the possibilities for evangelization and ministry offered by the internet: "Taking a variation on a modern catchphrase, when offered this technology, What would Paul do? Or what would Ignatius of Antioch do, or what would Matteo Ricci do? Teresa of Avila, Dominic, Francis, Dorothy Day?" He concluded: "Let's reclaim our Christian heritage of innovation. Today can be our day. We can set out into the deep in every diocese, finding creative ways to tell the world the Good News of him who says, See, *I make all things new.*"

After a third and final series of workshops, conference participants had an afternoon off to explore the city. Some visited the Museum of Flight. Others chose an Architectural Tour of the city, which took them from the Seattle Public Library, to the luminous Ignatius Chapel at Seattle University, to the Experience Music Project and Space Needle at the Seattle Center. Another group volunteered at the Catholic Worker Family Kitchen at Cathedral Hall.

In the evening, St. James Cathedral resident ensembles Opus 7 and Seattle Pro Musica presented a sacred music concert in the Cathedral.

The conference concluded on Thursday morning with a wonderful address from Bishop Donald Trautman of Erie, Pennsylvania, chair of the Bishops' Committee on the Liturgy. Bishop Trautman spoke on the role of the assembly in the Cathedral church. "Revitalize the cathedral assembly, energize them, empower them and they will respond," Bishop Trautman said. "St. John Chrysostom said: *Great indeed is the power of the church in her liturgical assemblies.* That power will spill out beyond the cathedral doors and evangelize and produce works of charity. When you have a dynamic faith community, people from outside the cathedral boundaries will want to be part of the

excitement, part of the life-giving community. Look at the pastoral success of St. James Cathedral Parish, here in Seattle, which has brought new life to the inner city."

It's little wonder that Bishop Trautman received a standing ovation.

The reviews conference participants wrote at the end of the week were overwhelmingly positive.

"It was a very fruitful experience for me. I really appreciated the networking in a positive atmosphere."

"What an incredible space and staff St. James Cathedral has! I feel this must be a unique situation—all the work is appreciated here. Thanks for the huge effort! Right after Christmas!"

"I thoroughly enjoyed this conference. The staff and assisting parishioners of St. James Cathedral were models of courtesy and hospitality--many thanks to them!"

"I really enjoyed the whole conference and felt that I learned something and made some friends."

"What a wonderful, hospitable environment created by the St James staff. Your organizing efforts went a long way toward making us feel welcome, and that all was in readiness. Thank you!"

"It has been a hope of mine to visit Seattle's St. James Cathedral after hearing about it, the renovation, and the liturgies at other conferences. Am so glad to have been able to come. Thank you for the hard work, prayer, and all."

"I'm glad you decided to stay with the Seattle experience. Yes, it was rainy, cloudy, etc., but the people and exchange of ideas took it over the top. Thank you for another valuable conference."

In 2008, it's back to a warm climate and sunny skies—the Cathedral of St. Augustine in St. Augustine, Florida. ♦



Above, Participants in the Cathedral Ministry Conference enjoy a tour of the spectacular Seattle Public Library. Below, Bishop Donald Trautman fields questions following his keynote address.

The Pew Next to You

Meet Betty Tisdale and Matt Zemek

Betty Tisdale has received many accolades for her humanitarian concerns and assistance for the endangered children of the world. Perhaps the most recognized is the title, "Angel of Saigon." She has been on the NBC "Today Show" and articles on her work have been published in *Time Magazine*, *Atlanta Constitution*, *Ladies' Home Journal* and *USA Today*. She is also the recipient of a Presidential Commendation and a special award from the government of South Vietnam. In 1999, Seattle proclaimed September 15, Betty Tisdale Day.

But this parishioner brushes aside all the honors and says, "I am just a beggar. I want every dollar I raise to benefit the children so I beg for the operation costs."

These simple words describe all that this one woman has accomplished in evacuating children by plane loads from Vietnam to the US for adoption, building medical clinics and establishing orphanages—work she continues to do today.

In 1960 Betty met the famous Dr. Tom Dooley in New York shortly before his death in January of 1961. Inspired by his care for the homeless and sick in his clinics in Laos, Thailand and at the An Lac Orphanage in Saigon, South Vietnam, she took the first of many, many trips to Southeast Asia. In 1969 as secretary to Senator Jacob K. Javits, Betty was instrumental in having the senator's law firm implement the An Lac Orphanage as a non-profit. Thanks to this tax status, and to continued support from American soldiers in Vietnam and Betty, the orphanage continues to aid homeless children today.

In April, 1975, when Saigon fell to the North Viet-

namese, Betty acted with the South Vietnamese government to see that approximately 3,550 orphans were airlifted to safety and placed with adoptive families. Betty's website has a revealing paragraph that illuminates the strength and tenacity of this Angel of Saigon.

"All was going well until word came of the imminent fall of Vietnam. Tisdale knew what had to be done and wasn't about to let the bureaucratic details get in her way. She arranged for her flight to Vietnam and contacted the Secretary of the Army to begin the proc-

ess of evacuating the entire orphanage (An Lac). But he wouldn't return her call, so Tisdale called his mother and explained the plight of the children. He called back."

During the 1960s when Betty was going back and forth from Asia to the states, she met US Army Colonel Patrick D. Tisdale, a doctor stationed in Vietnam. He was a widower with five sons. They were

married in 1969. After establishing a home in Georgia, they adopted five daughters from An Lac. The family moved to Seattle in the 1980s.

Betty's children are all grown and she is now on her own. She is in close contact with her children and they support her and her endeavors every way they can.

Sean, Patrick, James, Danny and Neal are her sons and they live from the East to the West Coast. The daughters are: Xuan Lucie in Hawaii, Lien Maria of Shoreline, Mai Lara of Seattle, Thuvan Elizabeth in Jackson, Florida, and Kim Lan Amie of Seattle. Kim Lan is secretary on the board of governors for HALO (Helping and Loving Orphans).

Betty founded the new non-profit in 2000 and its mission is to aid orphaned children and children-at-



Betty Tisdale with her beloved orphans in Vietnam.

Joan McDonell is a longtime Cathedral parishioner and a daily volunteer in the parish office.

risk mostly in developing countries. They now provide assistance in Vietnam, Columbia, Afghanistan and Mexico. HALO has responded to the natural disasters of the Tsunami, hurricane in New Orleans and the earthquake in Pakistan. After 9/11, HALO sent a major donation to the children of the deceased police and firefighters of New York City.

Betty is constantly campaigning not only for funds, but to encourage others (individuals or groups) to adopt and sustain a project from among the many needs of at-risk children. Betty will go most anywhere to talk about HALO. She visits schools to enlist children, to enlist their parents. She was in Bogotá, Columbia in January visiting the Luz y Vida Orphanage. It houses handicapped children. HALO has provided the salary for a physical therapist each year and recently worked on getting two girls to a hospital in Miami for surgery.

The needs never end: baby cribs, baby clothes, mattresses and pillows, a new roof, vitamins, infant toys, toys for children, clothes for children, school supplies, salaries for teachers... For more information about Betty and HALO, visit www.bettytisdale.com.

Matt Zemek, 30, is a St. James Cathedral parishioner with a passion for writing and an intense passion for social justice. Matt is the assistant director of the Family Kitchen and usually welcomes the patrons at the door as they come and leave.

He grew up in Phoenix and came to Seattle in 1994 to attend Seattle University for a degree in journalism. That fall, he found St. James Cathedral when it was "St. Gym" (Sunday Mass was held in the O'Dea Gymnasium during the 1994 Renovation). Finding a Cathedral having its Sunday Masses in a gym was especially appealing to Matt and his love of sports.

Matt also came to the Catholic Worker Family Kitchen in St. James Cathedral Hall. He joined the group of student volunteers that came each Friday to

help prepare and serve the family meal. (Students still come each week and have done so for over 15 years.)

As a six-year-old, Matt's passion wasn't quite so compassionate. He was an intense fan of pro football. Matt says he taught himself to read trying to decipher what the articles on the sports pages said. He was also a poor loser, and if his favorite team lost, everyone around him knew. His parents counseled him about winning and losing and assured him there were more important things than losing a football game. When Matt was in high school he would accompany his mother as she made visits for their parish's St. Vincent de Paul Society. And like his mother, Matt became a very active member of the St. James Conference of SVDP Society.

While in college, Matt began writing for the internet and also started officiating at inter-mural and recreational basketball teams. He has been a sportswriter for seven years for E-Sports.com, covered college football and is a national staff columnist for College-FootballNews.com. On the social justice side, He has had several op-ed articles published in the *Seattle Times* and is the author of a book on politics, *Liberalism the Right Way*, published online by Booklocker.com.

Matt learned a few lessons the hard way. He developed some health problems while eating all the wrong foods, becoming overweight and suffering from severe hypertension and anxiety problems. It took months to adopt a healthier lifestyle and to learn not to be so intense about social issues and expect everyone else to agree with him.

Matt has always been moved by the beautiful liturgies at St. James Cathedral while supporting its mission of feeding and sheltering the homeless, offering English as a second-language help for immigrants, assistance for the elderly and infirm, education for the children and a year-round RCIA program for the pilgrim that come looking for the Way. ♦



Betty Tisdale



Matt Zemek

Image of the Divine

*"The enemy led you out of the earthly paradise.
I will not restore you to that paradise, but I will enthrone you in heaven."*

The Cathedral's ceremonial bronze doors, created by German sculptor Ulrich Henn in 1999, tell the story of a journey: the journey of God's people from the garden of Eden and the miraculous passage through the Red Sea, to Christ's baptism in the Jordan River, his ministry of teaching and healing, his passion, and the sublime promise of the heavenly city.

The journey begins with Adam and Eve in the Garden of Eden. We see the serpent twined around the tree of life, and Adam and Eve setting out into the world: stooped, with their heads bowed in shame, turning their faces away from us. Isolated from each other, they express repentance by pressing a hand to their heart. An angel hovers over them, defending the tree, sending them out of Paradise.

Their pilgrimage will be long and difficult, full of suffering, but there is a sense in which it is not a punishment, but a marvelous adventure, one in which the surprise of God's grace will appear at every turn. John Milton famously captured this moment in the last lines of *Paradise Lost*: "The World was all before them, where to choose/Their place of rest, and Providence their guide." Ulrich Henn expresses the same paradox of grace in the hands of the angel: with one, the angel sends Adam and Eve forth; the other hand is raised in blessing.

It is, of course, the promise of Christ's coming that transforms the curse into a blessing. At the great Easter Vigil the magnificent *Exsultet* summarizes the Christian view of Adam and Eve's fall: "What good would life have been to us, had Christ not come as our

redeemer? O happy fault, O necessary sin of Adam, which gained for us so great a Redeemer!"

The early church loved to imagine Christ's descent into hell during those mysterious hours between his death on the cross and his resurrection in the Easter dawn. An ancient homily for Holy Saturday describes the scene of Christ's meeting with Adam and Eve in the underworld:

"I order you, O sleeper, to awake. I did not create you to be a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place.

"For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For the sake of you, who left a garden, I was betrayed in a garden, and I was crucified in a garden.

"Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that

paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

"Awake, O sleeper, and rise from the dead, and Christ will give you light." ♦ —M.L.



Cathedral Almanac

November

1. *Seattle Magazine* included our own Father Ryan among its annual “**Power 25**.” “In a time when mention of the Catholic Church frequently spurs thoughts of scandal, Ryan is a positive prophet for the entire region,” the editors wrote.

2. At the solemn **Mass of All Souls**, the Cathedral Choir presented Fauré’s sublime *Requiem*. In his homily, Father Ryan spoke about the aftermath of Hurricane Katrina: “Alongside the problem of evil, there is the mystery of love. And there surely was an immense outpouring of love and pure human goodness in the wake of all the recent disasters. The very best in human nature showed itself... And so while the believer is faced with trying to explain the problem of evil, the unbeliever is faced with trying to explain the mystery of love.”

13. On a rainy Sunday morning, Archbishop Brunett blessed the new **Pastoral Outreach Center**. The former Cathedral Convent has been beautifully renovated and now houses the St. James ESL Program, the St. Vincent de Paul Society, and the Cathedral’s many pastoral care programs. The building also provides the parish with beautiful new meeting and reception spaces. (See the November issue!)

20. On the great feast of **Christ the King**, we began our second Centennial year, dedicated to Prayer and Renewal. At each Mass, we renewed our baptismal promises and committed ourselves as a parish to prayer and service in the name of Christ:

“We commit ourselves to full, conscious, and active participation in the Sunday Eucharist each week, because we know that the Eucharist is the source and summit of our Christian life.

“We commit ourselves to educate our children in the Catholic faith, to welcome new and returning Catholics into the community, and above all, to live lives of continuing conversion, deepening our knowledge of our faith and tradition.

“We commit ourselves to serve one another in love, to reach out to the poor in the name of Christ, and to be a voice in the community against poverty, violence and injustice.”

December

1. The cathedral staff gathered at the Palisades Retreat Center for a day-long retreat with Father Pat Howell at the beginning of the Year of Prayer and Renewal.

8. On the Solemnity of the Immaculate Conception and the 40th anniversary of the conclusion of the Second Vatican Council, we were privileged to welcome Archbishop Raymond G. Hunthausen, who shared

with us his own experiences of the Council (see excerpts on pages 10-11).

10. At **Simbang Gabi**, nearly 1,000 gathered for the beautiful Advent “blessing Mass,” celebrated by Bishop Tyson.

25. Nearly 7,000 people celebrated the **Nativity of the Lord** at St. James Cathedral. “Our lives *are* shimmering with divinity and so is our world,” Father Ryan said. “But we have to burrow deeply in order to see it. And the best way to see is to go to the manger because the child of Bethlehem is proof positive that, for all our stumbling humanity, we are loved by God, and so is our world. There really is no limit to what we can be or become, for we and our world are *shimmering with divinity!*”

31. The Cathedral Choir presented *A Gala New Year’s Eve: Mozart at 250*, in celebration of the 250th anniversary of Mozart’s birth.

January

16-19. St. James Cathedral hosted nearly 200 cathedral pastors and staff from around the country at the fifth biennial **Cathedral Ministry Conference** (see article on pages 14-15).

22. **Celebration of the Santo Niño—Holy Child**. At this annual celebration, we gave special honor to the image of the Child Jesus, so dear to the people of the Philippines.

February

3. **A Prayer for the City on the Eve of the Super Bowl**. Seattle got Super Bowl fever. At St. James Cathedral, we seized the opportunity to offer a prayer for our beloved city. “We have gathered here in the Cathedral at difficult times, tragic times,” Father Ryan said. “Now we get to gather at a very happy time, a proud time and, let’s be honest, kind of a crazy time.... Our Seahawks can get us to thinking about – and praying about – all the ways in which our city needs to be great. Seattle needs to be great in promoting justice for all – social justice, economic justice; great in fighting poverty and caring for our most vulnerable citizens; great in providing quality education; great in fostering the arts and culture.”

5. **Super Bowl Sunday**, otherwise known as the Fifth Sunday in Ordinary Time. “Praise the Lord, who heals the brokenhearted.” A “Souper Bowl” collection was taken up at each Mass to support the Catholic Worker Family Kitchen. We raised over \$2,100! Also today, the St. James Health and Healing Ministry sponsored their first annual Health Fair in Cathedral Hall. ♦

—M.L.

What is your legacy?

We all know that death and taxes are certain. What's equally certain is that most people procrastinate in planning their estates. The result is chaos for family and loved ones, as our wishes are left open to interpretation. Often our families are left in conflict over their perceptions of what we indicated to them. Most of us have observed these conflicts and heard years later about "mistakes."

These circumstances can be avoided by careful reflection upon what we intend and how we want our estate distributed.

The key to estate planning is to prepare a will. It can be as simple or complex as your needs dictate. It should reflect your wishes. What you say in your will are the last words people will hear from you as to what was meaningful in your life. You have the opportunity to leave a legacy; to be a role model to your children, grand children and others.

The Cathedral parish will provide free seminars on Wills and Estate Planning on Wednesday, May 3 and Tuesday, June 6 from 2:00pm until 4:00pm, and again from 7:00pm until 9:00pm. JoAnne Strom, Archdiocesan director of Planned Giving, and Celeste McDonell, Cathedral parishioner and estate planning attorney, will offer their in-depth experience and broad knowledge to

clarify issues and answer questions. A very thoughtful set of questions and workbook will be provided to stimulate our thinking, and to help create a clear understanding of the scope of issues that should be considered in planning for your future. Our experience is these sessions benefit people of all ages.

If you are interested in attending one of these sessions, contact Joe McGavick in the Development Office, 206-382-4284 or e-mail jmcgavick@stjames-cathedral.org. Keep an eye on the Sunday bulletin for further information. ♦

Wills & Estate Planning Seminar

Wednesday, May 3, 2006
2:00-4:00pm or 7:00-9:00pm

Tuesday, June 6, 2006
2:00-4:00pm or 7:00-9:00pm

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